1: Lin E-5 (1943) 1947 AE4 Lolo AE4

[1] CHAPTER 1

THE FRONTIER REGION

133 Liang Shan is a common frontier of Szechwan, Sikang, and Yunnan provinces. The Ta-liang Shan range, which branches out from the Minya Konka mountain range in Sikang, can be divided into four main branches. The first branch, located in the extreme north, occupies an area between O-pien and Ma-pien counties in Szechwan. In the Lolo region, it is called the Wan-shih P'ing mountain range, which also forms the watershed between the Ta-tu Ho and Ma-pien Ho. The second branch is the main Ta-liang Shan mountain range. Its northern part stretches southward from Huang-mao Kang across Huang-ts'ao P'ing, Yen-feng Shan, and Ta-feng Ting to the southern Huang-mao Kang and ends at Lung-t'ou Shan on the bank of the Chin-sha Chiang. It is the watershed between the Mei-ku Ho and Hsi-su Ho. The third branch covers the Wu-p'ao Lolo area and includes the Wu-p'ao Shan of the Chuhêh area. It is also the watershed between the Mei-ku Ho and Hsi-ch'i Ho. The fourth branch, the Pa-ch'i mountain range, is located between Chao-chüeh and Ning-nan in Sikang and forms the watershed between the Hsi-ch'i Ho and the Hui-tung Ho. Huang-mao Kang is traditionally considered the dividing line between the Ta-liang Shan and Hsiao-liang Shan. The region from Huang-mao Kang westward to the east side of Hui-tung Ho, in which lies Ta-liang Shan, belongs to Chao-chüeh county. To the east of Huang-mao Kang is Hsiao-liang Shan. This area belongs to Lei-po, Ma-pien, P'ing-shan, and O-pien counties and is commonly called the Lei-Ma-P'ing-O frontier region. It is located in the fifth administrative area of southwestern Szechwan (see Maps 1 and 2).

131 177 Liang Shan has been occupied by the Lolo since ancient times. The Han-Chinese seldom travel in these areas. The headquarters of the Lolo are located in Ta-liang Shan, where they have never come under Han-Chinese influence. Hsiao-liang Shan, on the other hand, is a trading post between the Lolo and the Han-Chinese, who both inhabit the area heterogeneously. In the course of time, the controlling influence there has changed hands from one side to another. Whenever Han-Chinese influence was predominant, the major part of the

1: Lin E-5 (1943) 1947 AE4 Lolo AE4

MAP 2

Map of Ta-liang Shan and Hsiao-liang Shan

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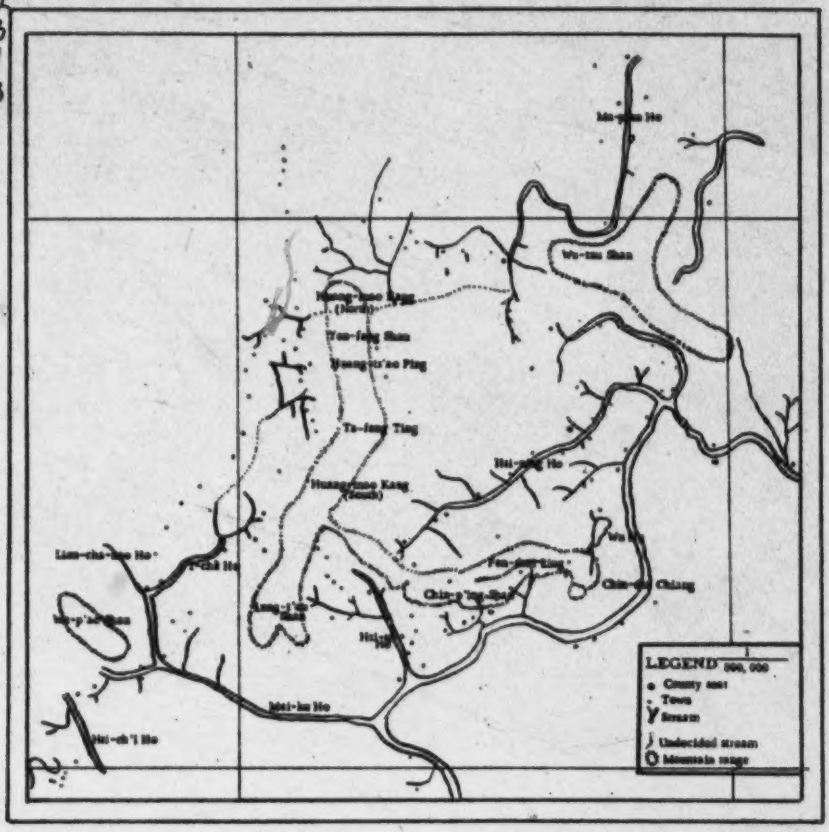

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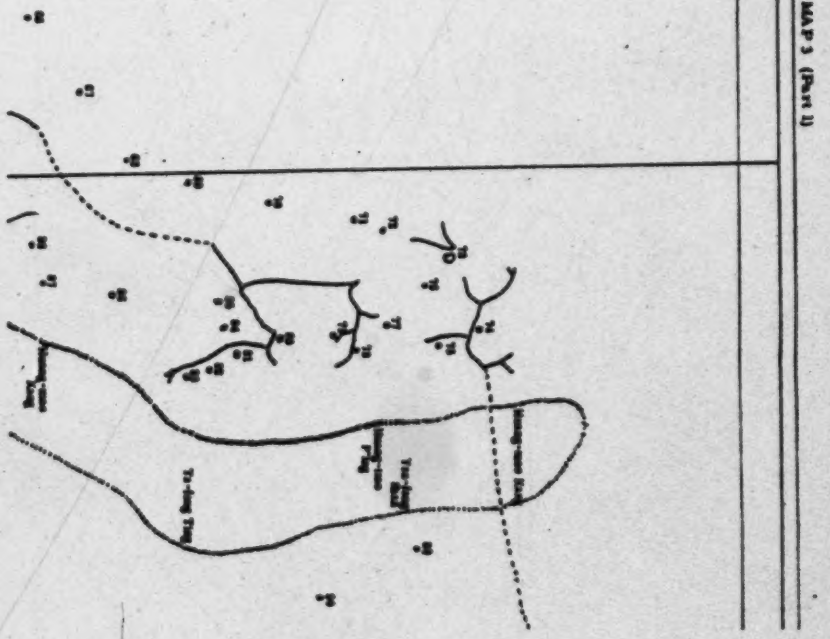

MAPS (Part I)

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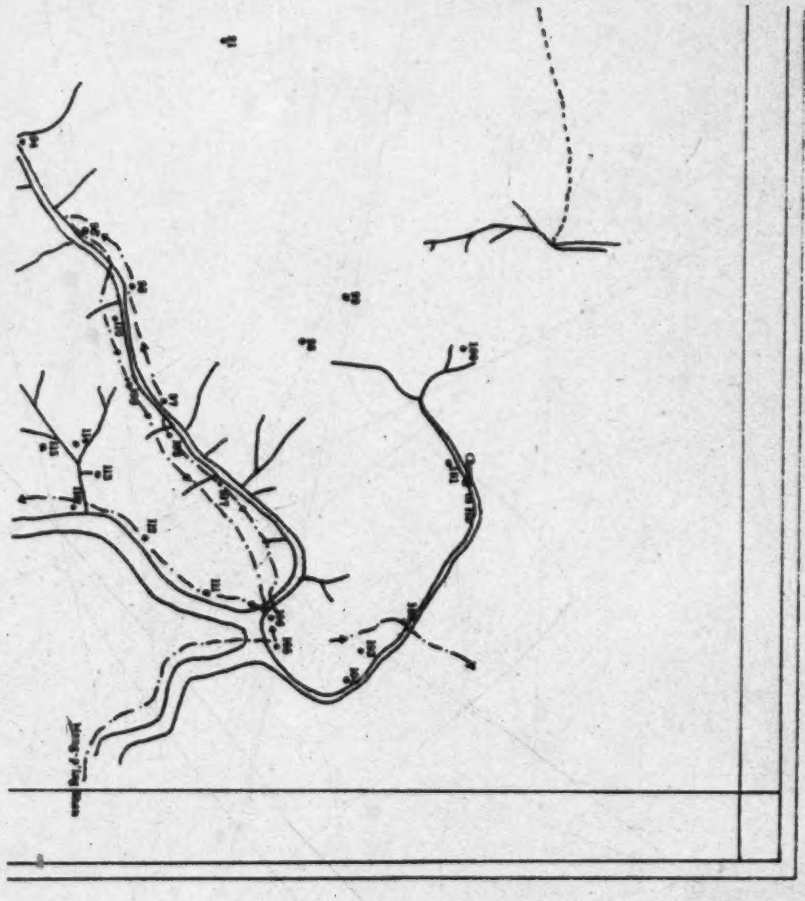

MAP 3 (Part 2)

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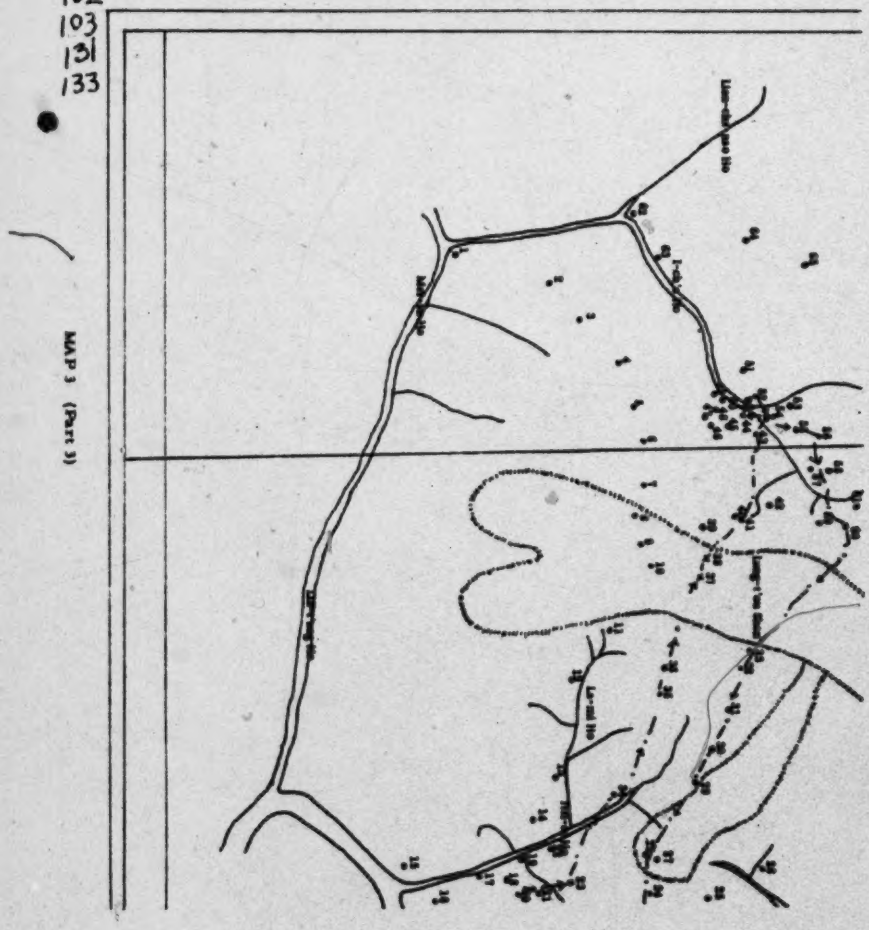

MAP 5 (Part 1)

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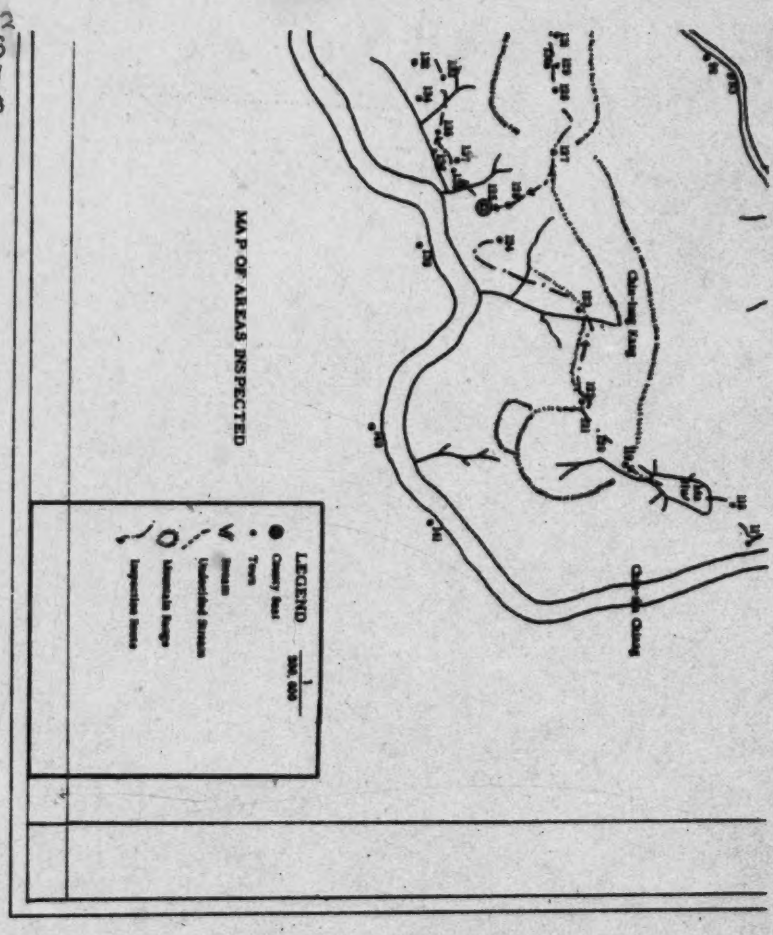

MAP 3 (Part 4)

1: Lin E-5 (1943) 1947 AE4 Lolo AE4

000 describe the conditions of the Lolo in the Ta-liang and Hsiao-liang Shan area.

133 It has been mentioned before that the main range of Ta-liang Shan is oriented from north to south. On the eastern side of the southernmost mountain range are eight sections of small ridges, which consitute the foothills. These start from Ta-ku Tui in the north and extend southward to the banks of the Chin-sha Chiang, all in an easterly direction, to give Liang Shan the shape of a multiple-legged insect; they all end at the side of the Hsi-su Ho. These eight ridges are commonly known as Pa Sai. The southern section of the Pa Sai faces the river with its steep overhanging cliffs, while its northern section connects with the Lung-t'ou Shan where there are many precipices and ancient forests. During the Ming and Ch'ing dynasties the 175 Chinese emperors made great efforts to develop this frontier 648 area. From 1796 until 1821, Chinese influence gradually reached the eastern part of Huang-mao Kang. In 1838 a rebellion started. The Lolo occupied the Ta-ku Tui and Hsiao-ku Tui, and the Chinese army had to retreat to Shan-Leng Kang, where they constructed a fortress for self-defense. They also established an outpost at Ma-ching-tzu as a support for Shan-Leng Kang. All Han-Chinese who lived in places west of Hsi-su Ho, such as Mu-kou P'o and La-mi, withdrew successively to the east bank of the river, and a Lolo t'u-szu [native chief], or Yang T'u-szu, was established at Ch'ien-wan-kuan [4] to hold together the Lolo in areas both near and distant.

175 At the northern end of Pa Sai the Han-Chinese established 439 a trading post in order to expand their influence westward. 648 North of Shan-Leng Kang is Lan-pa-tzu and further north is Ku-niu Pa. Both these villages can be reached by climbing the mountains from Hsi-ning on the border of P'ing-shan county. From Huang-ts'ao P'ing eastward in Ma-pien county is Yu-cha P'ing which the Han-Chinese have developed for cultivation. During the period of prosperity in the Ch'ing dynasty a large trading post was established there for trade with the Lolo. Further northward lies the Yen-feng Shan area where there are dangerous precipices, overhanging cliffs, old forests, and barren wilderness inaccessible to the Han-Chinese.

131 The northernmost entrance to Ta-liang Shan is Wa-hai. It is a part of the Ta-liang Shan area and occupies quite a wide territory about several tens of li from east to west. Wa-hai is the only entrance to Ta-liang Shan from Ma-pien and O-pien. The distance from Wa-hai to either county seat is about 200 li.

121 across the Chin-sha Chiang we reached directly Ping-i Ch'ang (west of Ping-shan), which is on the main road to the southwestern frontier of Szechwan. We did not see any Lolo on this
103 road. Ping-i Ch'ang was formerly known as Man-i Szu [the barbarians' sub-district], a name which is still used today. But although the name remains, it has lost its connotation because this whole area has been occupied by Han-Chinese.
000 Ping-i Ch'ang is located at the river junction between the Chung-tu Ho and the Chin-sha Chiang. About 3 li upstream is Shih-chio Ying, where the Hsi-ning Ho enters the Chin-sha Chiang. Sometimes when the water is high it can be reached by steamboats, and in ordinary times by wooden boats. It is the upstream terminus of the Chin-sha Chiang [6]. Therefore, Ping-i Ch'ang is the key of land and sea communications, the gateway to the west part of P'ing-shan, and also the main post from the hinterland to the border area. The city streets are built along the mountain and supported by large columns standing on hewn rocks. The floor of these houses is supported by wooden pillars, which sometimes are several tens of feet high so that water could not reach the roofs even at flood time.
439 Salt, clothes, and other goods imported from outside are all unloaded and transported by burden-carriers to frontier areas for trade with the Lolo. The Lolo use lump silver as their
[436] currency. The silver is weighed by ounces or in ingots, and can be exchanged at Ping-i Ch'ang. We can see that trade between the Han-Chinese and Lolo has already assumed great significance here.

● 133 Traveling about 50 li from Shih-chio Ying upstream on the Hsi-ning Ho, one reaches Hsia-ch'i. The Hsi-ning Ho originates from the eastern flank of Huang-mao Kang and runs across Lan-pa-tzu, Chung-shan P'ing, and Lo-san Ch'i of Lei-po county to Hsi-ning on the border of P'ing shan county. The whole course is more than 100 li. Another 85 li from Hsi-ning it reaches Hsia-ch'i.

439 Hsia-ch'i, located on the southern bank of the Hsi-ning Ho, is the largest town along the river with a population of about 4,000. In the town are stores and restaurants. The Lolo in both neighboring and far away districts all come here to trade. Not far away across the river is the boundary of Ma-pien county. The Lolo in Ma-pien also come here frequently. Further upstream on the Hsi-ning Ho from Hsia-
361 ch'i, all the villages and outposts on both banks of the river are Han-Chinese, while high up on the mountains are the Lolo. So this area is inhabited heterogeneously by the Han-Chinese and Lolo.

136 to the headman-protector, there were also plenty of tigers and leopards. The author and his company slept one night in an old forest, called Ying-li-lo-ku. Even though we had a campfire during the night, we still felt the bitter cold.

133 In Mao-hsi-chü-lieh area there are some old, deep forests. After passing through them one climbs up to the top of [491] Huang-mao Kang, where the pathway suddenly becomes wide and level, broad enough for an automobile. The top of the mountain is about 3,500 meters above sea level. No trees grow there, but only small grasses which rise and fall with the autumn wind. So the place is called Huang-mao Kang [Yellow Grass Ridge]. West of the ridge, the mountains and streams are bright and beautiful, the farms and fields fresh and green. If one looks toward the far horizon, there is no dividing line between heaven and earth. The whole scene is like the "peach-blossom village," completely secluded from the outside world. Looking back to the east, one sees a different world with mountain precipice and deep chasms in disorderly rows, and old trees and deep grasses, all dark and gloomy.

Westward below the ridge, there are the villages of 361 Ch'iao-tzu-cho-lo on the left slope and Hsiao-lo-na-ta on the 621 right slope, the two just opposite each other. They both belong to the black Lolo of the Wu-ch'i branch. The villages in Ta-liang Shan are also widely dispersed, the houses being [342] about several tens of feet apart. Each house has a mud wall and a wooden ceiling, and is well built. Hsiao-lo-na-ta is about 100 li east of Ma-ch'ia-ha-lo; there is not a single household between these two villages. From here westward about 10 li is Erh-hou village, which also belongs to the Wu-ch'i branch. The whole village is built on a plain from the top of the slope downward to the bank of the stream. In the village [342] stands a modern-style house with white walls, a tiled roof, and a wooden door in the front, painted in red and also carved. It looks like a palace in the wild mountains.

Crossing the stream and walking along the river bank for about 50 li, one reaches Chih-hu-chê-ko village in the territory of the A-cho branch. Inside the village there is a natural pool encircled by big upright white poplar trees. It looks very beautiful and quiet. On the right side of the village is a small ridge, on which one can look down northward at the San-ho-i-chê stream that comes from Erh-hou village. This stream runs into the San-ho-i-mu river, which the Chinese call the I-ch'ê Ho. It forms a three-pronged river junction, like the mouth of the three rivers in I-ping, but here the water is very

361 621 shallow. On the eastern slope of the river junction is San-ho-i-ta village. About 10 li from this ridge is a small level plain right on the slope of the southern bank of the I-ch'ê Ho, where the village of Pa-p'u is located. On the slope of the northern bank of the I-ch'ê Ho is the village I-lu, in which live the white Lolo slaves of the Li-ch'ü branch. The three villages of San-ho-i-ta, Pa-p'u, and I-lu stand at the river junction like the three legs of a tripod. They all belong to the territory of the Li-ch'ü branch.

From Pa-p'u southward one climbs the mountains to reach Nü-hung, a village in the territory of the A-cho branch. Across the ridge from Nü-hung is Ta-ch'i [13] in the territory of the Wu-ch'i branch, hence also called Wu-ch'i-ta-ch'i. On the western ridge of Tai-ch'i is A-cho-erh-p'u; below the ridge is Ta-ko-erh-k'o, where live the white Lolo of the Ch'ê-pi branch, who are the slaves of the Wu-ch'i branch. From Ta-ko-erh-k'o northwestward and down the slope there are two level plains: the upper plain in the west is Pu-chi-lai-to village, and the lower plain in the east is Pu-chi-lai-kuo village. These level plains are both located on the slope of the southern bank of the I-ch'ê Ho, a little more than 10 li across the ditch from the west side of Pa-p'u.

From I-lu village across the I-ch'ê Ho westward is a small village belonging to the white Lolo of the Su-chia branch. Further westward the road is cut off by tall mountain peaks. This area is said to belong to the black Lolo of the A-hou branch, the A-hou being a subbranch of the Lolo in the Chao-chüeh area.

About 10 li from San-ho-i-ta northward upstream along the I-ch'ê Ho is Ho-ku, a village of the A-cho branch. From here northeastward upstream along the San-ho-i-ch'ê is P'u-ch'ien village, which also belongs to the A-cho branch. Further up is P'u-t'ao-i-ta village of the white Lolo of the Ch'ê-pi branch. At the back of San-ho-i-ta village are big mountains. Looking down from the mountain tops, one sees small villages on all sides, so near and distinct that they can be counted by number. There are many tall precipices in the north; on the southeast is the village of Ta-ch'i, behind which lies Huang-mao Kang; from the southeast one can see at a distance the lower reaches of the I-ch'ê Ho, where the mountain villages appear indistinctly in the clouds.

361 487 ● 133 The San-ho-i-ta area is the most prosperous region inside Ta-liang Shan; it is also the center of communications. From here westward about 100 li is Niu-niu Pa. It is a very important pass, but it is much less populated than San-ho-i-ta.

The I-ch'ê Ho flows downward from San-ho-i-ta to Niu-niu Pa, whence it converges with the Lien-cha-nao Ho to empty into the Mei-ku Ho. The latter runs southeast into the Liu-t'ung Ho, and thence eastward into the Chin-sha Chiang. The entire branch forms the main river system in Ta-liang Shan. The I-ch'ê Ho is said to have originated from the eastern flank of the mountains of Chi-erh-wa-chi south of Wa-hai, but so far it has not been proved by exploration. The eastern route from San-ho-i-ta northward to Wu-hai passes through Szu-tsu-i-ta and En-cha-wa-hsi, the entire distance being about 260 li. The western route starts from Jo-ku-yeh-ta east of Niu-niu Pa, and then goes northward to Wu-hai across Wu-erh-kuo, Hung-chi, and Chi-erh-wa-chi. The distance is about the same as the eastern route. As mentioned before, there are three routes from San-ho-i-ta eastward to Lei-po, the middle route being about 360 li. The road to Chao-chüeh starts southward from Pa-p'u and Nü-hung across the mountains; after leaving them it first goes eastward to Sheng-chi and then westward to Yeh-lu-na-ta. It is about 145 li from Yeh-lu-na-ta to Chao-chüeh. Therefore it is estimated that the entire distance from Chao-chüeh to San-ho-i-ta is not more than 250 li.

The author stayed at the San-ho-i-ta area for some time to make various kinds of investigations. Originally we planned to go from Sheng-chi [14] through La-mi to Lei-po, but because of a dispute among the headmen-protectors we finally decided to take the northern route back to Lei-po.

Going northeastward for 15 li from San-ho-i-ta, one reaches Pu-ch'ien. Only a short distance up the slope from P'u-ch'ien is Ku-p'eng, a village inhabited heterogeneously by the black Lolo of the Li-ch'ü and Ên-cha branches and the white Lolo of the Ch'ê-pi branch. Another 30 li from here lies P'u-t'ao-i-ta. Up the slope is another village, P'u-t'ao-hai-tsê, of the Ên-cha branch. Thirty li east of P'i-t'ao-i-ta is T'ê-hsi, also translated in the Chinese as T'ien-hsi. It is the nearest village outside the mountains on the northern route to Huang-mao Kang. South of T'ê-hsi lies P'a-t'o; north of T'ê-hsi, Szu-tsu-i-ta. These villages which are linked with Ên-cha-wa-hsi about 100 li further north all belong to the territory of the Ên-cha branch.

From Tê-hsi eastward across Huang-mao Kang lies a broad main road. After crossing Huang-mao Kang it goes downward through an old forest to Ta-ku Tui, about 60 li from T'ê-hsi. Ta-ku Tui is a level plain in the valley, about 10 li from east to west. It is a very fertile plain suitable for

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

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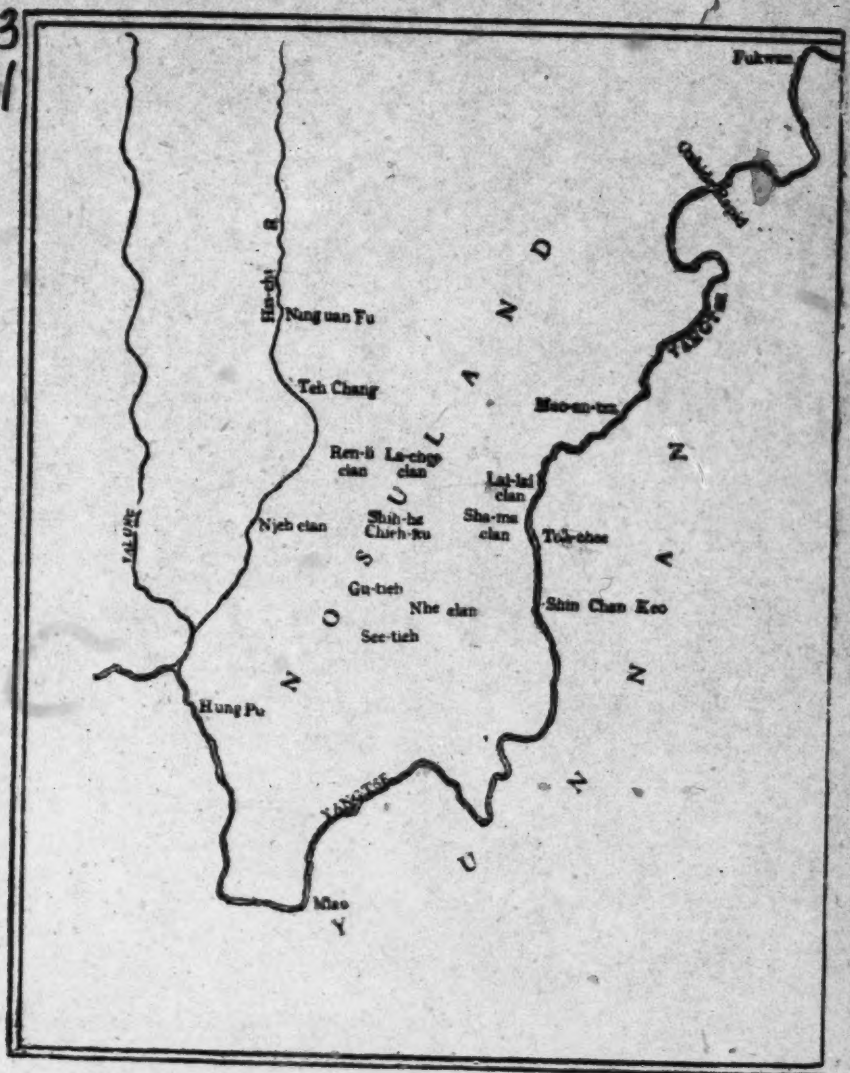

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NOSULAND

The terms "Lolo" and "Mantsz" are sometimes erroneously ascribed to these people; they are in reality terms of contempt applied by the Chinese, and are never used to the people themselves if a quarrel is not sought.

The information in the above sketch map was supplied by the author, who was the first white man to have resided amongst these wild but hospitable people, whose country has never been surveyed.

[p.16]

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

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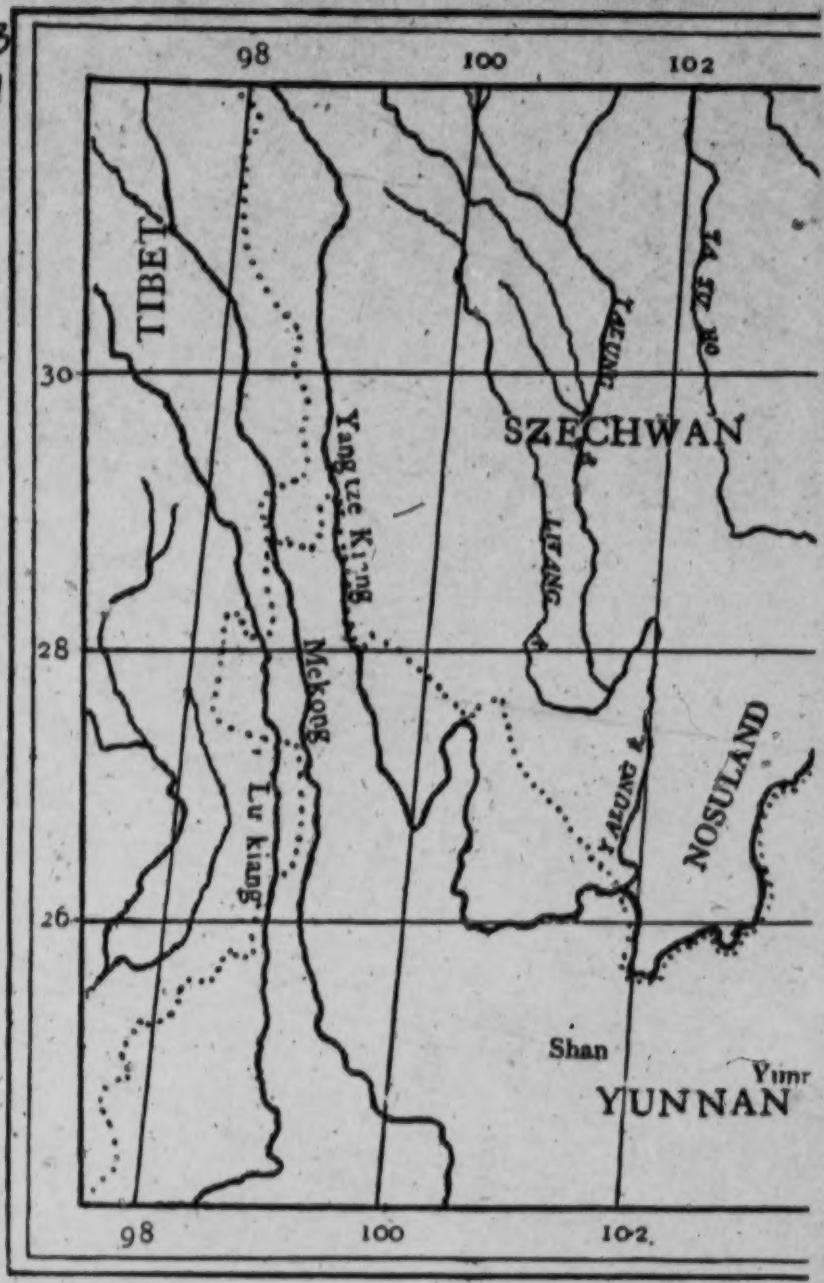

[Map facing p. 16]

[a.]

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

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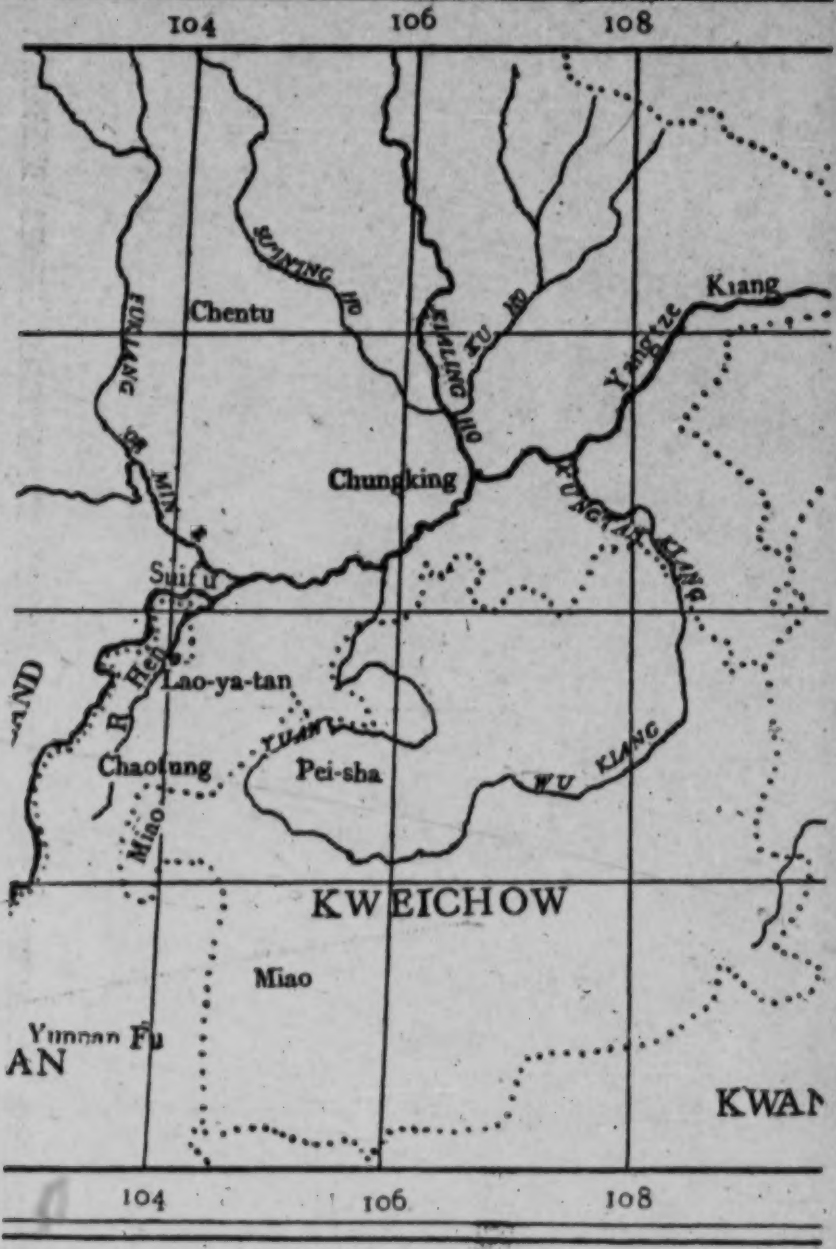

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[Map facing p. 16 [6.]]

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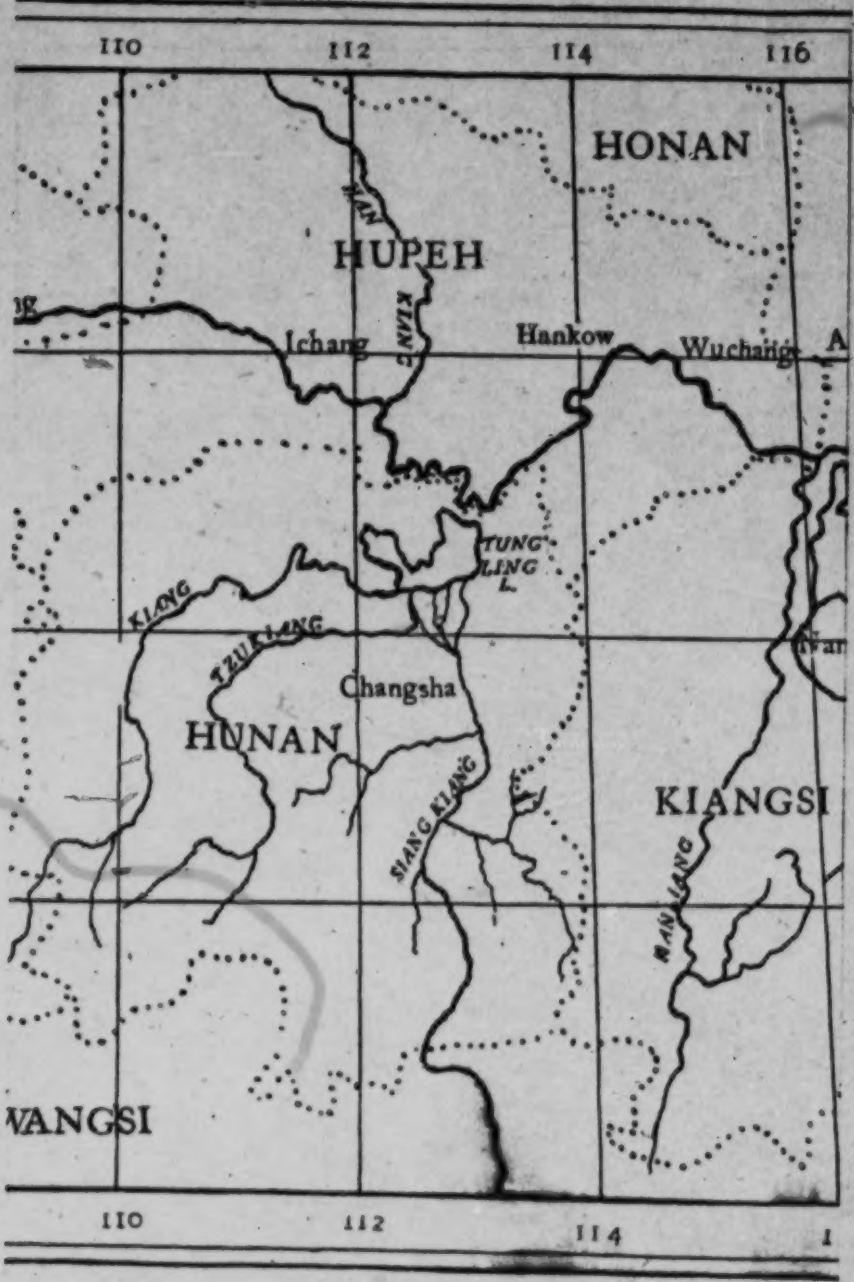

ibutaries and Bordering Provinces

26 and 28, and long. 102 and 104

[Map facing p. 16 [c.]]

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

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[Map facing p. 16 [d.]]

133 In travelling the three days' journey to Mr Long's home we had to cross a very high range of hills, on the top of which are a large number of beautiful springs of water. Down in the valleys below these hills one often finds tracts of land quite waterless, and here, high up, where scarcely anyone lives, and where wolves are very common, we came across much boggy land, with large gushing streams of beautifully clear water. I do not know the explanation of this exalted water system.

137 Descending the farther side of this high range of hills, we came across large quantities of the young edelweiss. These young gossamer-covered flowers are far more beautiful than the mature flowers. When the dew has fallen on the little flowers, and the early morning sun shines on them, the sight is one to make a traveller very glad. At such times these flowers seem to me as if they had come straight out from fairyland, and to speak of a world where all must be tending towards peace and beauty.

372 After spending a night in one of these aboriginal homes, where pine logs are usually burnt, and where there is no outlet for the dense smoke, one is always glad to get into the open air again, and the hills, covered with their flowers, in the early morning sunshine, greet one with the cheeriest of greetings. One often wishes of an evening to escape from the smoke and dirt of the indoors, out into the moonlight and
231 the late evening calm. But one scarcely ever dares to do so, for the dogs, kept by these Nosu landlords, are often terribly fierce and ready to tear a stranger to pieces. Sometimes, if I have ventured two feet outside of the door, I have had to have the landlord or one of his servants by my side, armed with a heavy stick. Only by free use of this stick, and by

Wan-shih-p'ing is situated on the road from the Mo-shih chia to O-pien. Mr. Ch'ang Lung-ch'ing, in the twenty-third year of the Chinese Republic /1934/, passed it on his way to O-pien and discovered that the "famous" Wan-shih-p'ing was but a large stretch of wild forest; not only were there no riches and fertile rice fields, but there were not even people and dwellings. All these rumors are a myth. 133

The high altitude and cold weather of Liang-shan restrict sowing to a limited quantity of red rice in a few areas--along the banks of the Mei-ku and Hsi-ch'i rivers, and at Chu-heh-pa-tzu. The I are not as fond of rice as the Chinese and therefore it does not occupy an important place among the cereals consumed by them. Even in rice producing districts, it is often stored up to be sold to the Chinese, or served as a treat for the "Han-chia Sepo." The Lolo's principal food consists of three kinds of cereals: buckwheat, oats and corn, and of potatoes. Corn grows in regions where the sea-level is comparatively not high (mostly less than 1,700 meters above sea-level), and oats on high mountains (generally more than 2,500 meters above sea-level). Buckwheat alone can be grown almost anywhere in the Liang-shan region, except on the fringes of the lowlands, and is therefore more important than either corn or oats. Buckwheat and corn are prepared as food by being ground into flour from which pa-pa /buns/ are made. There is sweet and bitter buckwheat, of which the former is more expensive; buns made from the latter have a slightly bitter taste. In areas where oats are grown, buckwheat is the food of the common folk while oats are that of the nobility. Oats are eaten differently from buckwheat or corn, but in the same manner as barley is among the Tibetans. The method is first to fry the oats in a pan, and then to grind them into a flour called "ch'ao-mien" /fried flour/, a product similar to the tsamba /parched barley flour/ used by the Tibetans. It is then mixed with water and served as food in the same way as tsamba, except that the mixture is made with unboiled water instead of tea. Potatoes, which were introduced into Liang-shan only about twenty years ago, are already one of the important food products today. When we traveled through Liang-shan in the summer, we found that eating buckwheat buns and potatoes all day long made life quite monotonous and difficult. (Buns made from sweet buckwheat are slighty sweet and somewhat better than those made from bitter buckwheat, but the former grows only in the lower regions, and the latter

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mao Ridge) and their power shrinks back to the Ta Liang Shan. When Han-Chinese power weakens here, the Lolo tribesmen go on a rampage and disturb the Hsiao Liang Shan region, so that there is hardly a day of peace and security in Lei-po, Ma-pien, Ping-shan, and Ngo-pien Districts ...

Actually, the Lolo habitat is not restricted by the Great and Lesser Liang Shan. Large numbers are found in Kuei-chou. In Hsi-k'ang, apart from the number in the Liang Shan there reportedly are some 600,000 Lolo in ten districts in the east. Within Yun-nan south of the Chin-sha Chiang also are a number of Lolo districts. The high altitude basins of Yun-nan are 80-90 per cent Han-Chinese in population. But the high mountain valleys and plateau lands are inhabited almost entirely by mountain tribes people including Lolo. South of a line between K'un-ming and Ta-li, the Pa-yi or T'ai tribes are the predominant group of tribes people, living mostly in the low-lying plains and basins. North of this line, the tribesmen are Lolo and related groups such as the Mo-hsieh (Mo-so) and the Li-hsieh (Li-su). The Lolos also have spread south of this line, and there are even small numbers in Vietnam and Burma. Lin Yueh-hua estimated that the Lolo and Lolo-related tribes people in Yun-nan numbered not less than 1,000,000. The Yun-nan Lolo differ from those of Ssu-ch'uan and Hsi-k'ang in that they have become highly Sinicized and have intermarried with Han-Chinese and other peoples, so that in features as well as culture there have been changes. Many of the Yun-nan Lolos consider themselves Han-Chinese and do not like to be regarded as Lolo. The northern Lolo, however, find their backbone in the so-called Black-bones who are a race of aristocrats scorning the Han-Chinese and maintaining a strict racial separation. The Chinese Communist Ya-kuang Atlas for 1952 gives a figure of 3,000,000 for the total number of Yi or Lolo in the southwestern provinces.

The Liang Mountains branch off from the Kung-ho Shan and divide into four great branches. The first and northernmost is between Ma-pien and Ngo-pien. In the Lolo area it is known as the Wan-shih-p'ing Mountain Range. It is the water-divide between the Ta-tu Ho and the Ma-pien Ho. The second branch is the main range of the Ta-liang Shan. It runs from Huang-mao-kang in the north and extends through Huang-ts'ao-p'ing, Yen-feng-Shan and Ta-feng-ting to reach Nan-huang-ts'ao-kang,

adjoining the Lung-t'ou Shan on the banks of the Chin-sha Chiang. It constitutes the water-divide between the Mei-ku River and the Hsi-su Ho. The third branch is connected with the territory of the Wu-p'ao tribes and the Wu-p'ao Shan at Chu-heh. It is the water-divide between the Mei-ku Ho and the Hsi-ch'i Ho. The fourth branch is the Pa-ch'i Range between Chao-chio and Ning-nan in Hsi-k'ang. It is the water-divide between the Hsi-ch'i Ho and the Hui-t'ung Ho. The Huang-mao-kang is commonly considered the dividing line between the Great and Lesser Liang Shan. 133

Westward from Huang-mao-kang the Ta-liang Shan stretch to the Hui-t'ung River. East of Huang-mao-kang is the Hsiao Liang Shan forming parts of Lei-po, Ma-pien, Ping-shan, and Ngo-pien Districts. These four districts were within the Fifth Administrative Region (Hsing-cheng Chü) of southwest Ssu-ch'uan. [631]

The main range of the Ta-liang Shan runs in a north-south direction. The eastern sector in the southern end forms eight ridges constituting foothills, all run eastward to the Hsi-su Ho. These are called the Pa-chai (Eight Fortresses). The northern one starts at Ta-ku-tui. The southern section of the Pa-chai adjacent to the Chin-sha Chiang is very precipitous. The northern sector abuts the Lung-t'ou Shan. Here peaks rise on peaks, and dense forests darken the ground. In this frontier zone after some strenuous skirmishing and patrolling during the Ming and Ch'ing Dynasties, the Han-Chinese gradually managed to push their control to the area immediately east of Huang-mao-kang between 1796 and 1851. At the northern part of the Pa-chai the Han-Chinese also established themselves at the valley mouths and advanced westward up the valleys ... [648] [724]

On the east face of the Huang-ts'ao-p'ing (Yellow Grass Flats) there is Yu-cha-p'ing (Oil-press Flats) where Han-Chinese now have developed cultivation from the wilderness. When Ch'ing power was at its height, this was a great market space where the Lolos traded. It is closed in by overhanging cliffs and forests, so that Han-Chinese did not dare penetrate the area. Wa-hai (Marsh Lake) is the northernmost portal for entering the Ta-liang Shan. It serves a large region and is the essential route of entry for Ma-pien and Ngo-pien Hsien cities. One can reach Wa-hai from Ma-pien by traveling west through Yueh-erh-pa and Nan-mu-p'ing, climbing 133 487

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133 Huang-mao-kang. From Ngo-pien one travels south
489 through Ti-tzu-yai, Ssu-li-p'ing and Wan-shih-p'ing to Wa-hai, the entire route being through forests. From Wa-hai one goes southward into the central part of the Ta-liang Shan. Wa-hai, thus, is the focal point of communications.

About 60-70 miles south of Wa-hai is Niu-niu-pa in the central part of the Ta-liang Shan. This is situated where the Yi-ch'e Ho converges with the Lien-cha-nao Ho to form the Mei-ku Ho. It is a level platform of land surrounded by rivers on three sides. Traveling eastward from Niu-niu-pa, one may reach Lei-po Hsien city. Westward from here takes one to Yueh-sui Hsien city. Southwestward takes one to Chao-chio. This, then, is the heart of Liang Shan communications. Because of its strategic situation, it is necessary to occupy this in any military operation in the Ta-liang Shan.

579 In 1909 the British explorer, Donald Brooke accompanied by some ten persons left Chien-ch'ang (Hsi-ch'ang) to explore the Liang Shan. When he traveled through Lien-cha-nao, he was slain by Lolos who made slaves of his entourage. This created a serious international incident. The Ssu-ch'uan Viceroy, Chao-erh-feng, ordered the three garrison detachments at Chien-ch'ang, Ngo-pien, and Ma-pien to attack the Liang Shan and to converge by several routes upon Niu-niu-pa. What actually occurred, however, was that the troops took hostages to guide them, and made compromises en route. They reached the Lien-cha-nao River, burnt a few Lolo houses and killed several tribesmen. The returning troops encamped long at Chiao-chio where they constructed city walls and established the Hsien town of Chao-chio.

491 Chao-erh-feng planned some fundamental measures
721 to control the Lolo, including the construction of a through road between Lei-po and Hsi-ch'ang. Up to the present this has not been accomplished, however. The Hsi-ch'ang sector was finished as far as Chao-chio city and beyond to Yeh-lu-na-ta. The Lei-po sector has only reached the vicinity of Shan-leng-kang, because the Lolo went on the warpath and stopped the road construction. Subsequently, the earthworks of the road were cut up by the tribesmen.

721 After the Republic came into being, the Lolos began uprisings. In 1919 they seized Chao-chio town, slaughtering and looting and laying it waste. Until 1944 it still